R. Fergusson's

APOLOGY,

For his Transactions these last Ten Years, both in *England* and Forreign Parts.

SINCE through Prejudice, Misapprehension, or other Weakness (sometimes or other the Fate of all Mankind) I have incurr'd the Censure of many; 'tis but reason I should let them know, that my more Enlightned Understanding has sufficiently convinced me of my over-hasty and prejudicial censure of the *Discipline of the Church of England*, as it stands now by Law Establisht; and since of late by many worthy Champions for the *Protestant Religion*, the *Church of England* has been sufficiently vindicated from the least Aspersion, her malicious Adversaries the *Romanists*, especially the *Priests*, could against her Reputation suggest: So I my self (for some time past) have not to my poor Ability been wanting in my care and endeavours to support Her Honour and Credit, and free Her from the least Imputation of ill whatsoever: And though my Misfortune meeting with an unhappy Juncture of time, may have rendred me Obnoxious to the Censure even of some good men; yet since the Effects of those Designs which *England* has by sad Experience seen levelled against even the foundation of *Protestant Interest*, have been both Publick & Answerable to the Conjectures of every wise man, that at that time took any Observation of them; I have no reason to Dispair now at last of Reconciling my Self again to their good Opinion, and truly, though I am sufficiently satisfied of my Error (or my Crime) in adhering to a Party, or Person (whose Title to the Office he then took upon him was every way Questionable) yet they that will without prejudice consider the great Dangers at that time threatning the *Protestant Churches* and State of this Kingdom, will I believe, be easily induced to lay aside all Animosities conceived against me, and conclude, that I rather mistook the manner and methood of Curing, than that I was any ways Ignorant of the malignity of the Distemper; however, His Royal Highness the *Prince of Orange* has already dissipated all our Fears as to this Point, who as he seems by a peculiar Providence: to have been mark'd out for the Work he has now Undertaken, so besides the Justice of his Claim to the *Protection of our Religion and Laws*, has by all the Actions of his Life, demonstrated that Pity and Piety, Religion and Justice, more than any other Consideration whatsoever, has prompted him to this glorious Undertaking: and though the Glory of the best and greatest Action in the World, like the Sun, may meet with some cloudy Obstruction and Interpretation, in the Hearts of some few prejudic'd, I will not say ignorant men, yet does the general Joy that has, and yet fill the Hearts of the Nobility, and Commons of these Kingdoms, does evidently demonstrate, that all his Royal Highnesses proceedings, before, and since his Arrival, tend to no other thing, nor the least point deviate from fulfilling the utmost expectation and desires of this Nation: We are not now (having by woful Experience, bought out Knowledge) ignorant of the crafty Divices, and Arts of the Romish Priests, to divide and disturb the Hearts of the People of *England*; by insinuating and suggesting to them his Royal Highnesses inclination, to alter or restrain any part of the Service of the Church of *England*, as by Law Establisht; but as the Objection to any that have the Honour, to know the Prince is frivolous and groundless; so a very little time will repose these false Dreamers, to the unavoidable necessity of being found in a Lye: and though it has been the Opinion of many pious and zealous Assertors of the Interest of the Church of *England*, as it now stands, Establish that with all submission, some Regulations in the the Divine Service, might be offered for the better Accommodating and Uniting some small differences which by the malicious Fomentations of our common Adversaries have prov'd fatal to this Nation. Yet it has ever been his Royal Highnesses Resolution, to leave them the open Consideration, and final Determination of a Free Parliament; 'tis rather likely than impossible, that this Innocent, though Hearts Vindication of my *Self*; (for he must be over grown with prejudice that can misdoubt the rest) may meet with a reception very unsuitable to the design it is writ with, for such is our vitious Nature, that we much rather strive to last past miscarriages, than encourage good Resolutions; and as I can appeal to the Natural, and consequently necessary infirmities of all which Nature, for Favour, if not Pardon for my past Errors; so my Experience of the Fatigue and Vanity of all Worldly business, with the assistance of God, which I heartily pray for; has reduced me to fix my Resolution of setting my self *apart*, wholly for the Service of God, before whose Alter I shall by his Grace to endeavour to present my self an Holy, Pure, and Unspotted Sacrifice for ever.

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